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15c Per Copy
\$6 Per Year

the ^{NATIONAL} Jewish Post

Published
Weekly

"If You Let The People Know, They Can Act Intelligently"

Friday, September 16, 1955

A NATIONAL NEWSPAPER

Registered as Second-Class Matter
Post Office, Indianapolis, Indiana

VOLUME X — No. 55

DULLES SUGGESTION ON BORDERS FROWNED ON BY EBAN

Prelate Ignores Anti-semites In Brandeis Chapel Opening

By HARRY CUSHING
Jewish Post Correspondent

WALTHAM, Mass. (JP)—Ignoring the week-long demonstrations of a small group of anti-Semites under the leadership of Leonard Feeney, a defrocked priest, a new Catholic chapel at Brandeis university was dedicated last week by Archbishop Richard J. Cushing.

The Feeneyites attempted to whip up public feeling against the dedication of the chapel by handing out anti-Semitic handbills and carrying placards calling on Catholics to "stop the Jews from dishonoring and desecrating the Blessed Sacrament at Brandeis university."

Several scuffles occurred between bystanders and the Feeneyites. Two of the defrocked priest's followers were cut about the head.

Archbishop Cushing, in dedicating the chapel, said that Brandeis university "deserves the praise of all men of good will for making religious instruction available to its student body."

HE EXTOLLED Brandeis for having "gone all the way. It has built three new and separate units so that Jews, Protestants and Catholics may not forget God and their dependence on God and may in these academic surroundings give honor and worship in accordance with their religious affiliation."

The archbishop's presence at the dedication climaxed a week of commotion in Boston caused by the demonstrations of the Feeneyites. Father Feeney was excommunicated by Archbishop Cushing in 1953 for preaching that Boston college, a Jesuit school, committed heresy in teaching that salvation was possible outside the Roman Catholic faith. Since that time Feeney has gathered a group of disciples about him and has been operating St. Benedict center in Cambridge in defiance of Catholic authorities.

The Feeneyites, in an effort to embarrass Archbishop Cushing, were involved in fist fights in several downtown areas of Boston as they passed out thousands of leaflets attacking the Jews "for desecrating the Blessed Sacrament at Brandeis university."

CATHOLICS WERE urged to "Stop the Jews." The leaflets declared that "right now, these Jews are planning to bring Our Lord in the Blessed Sacrament into their midst (at Brandeis university). They have erected a building on their Waltham campus and they have asked our archbishop to dedicate this building as a Catholic chapel, where our Lord will be present in the Blessed Sacrament!"

"We Catholics are thus being asked to approve a scheme whereby Our Lord will be turned over to that people which for 2,000 years has re-

jected, sneered at, reviled and desecrated Him in the Blessed Sacrament.

"Catholics of Boston! In the name of the Immaculate Mother of God, this must not happen! Our Lord in the Blessed Sacrament must not be betrayed again into the hands of that people who cried out, 'Crucify Him! Crucify Him! ... His blood be upon us and upon our children!' the leaflet concluded.

THE METROPOLITAN press limited its coverage of the Feeneyite demonstrations. Arthur Stratton, a reporter for The Boston Herald, wrote that "a misguided handfull, by sign and by handbill sought to pit the Catholic against the Jew. It ended in a scuffle that was seen by perhaps 1,000 men and women on Tremont st. But that wasn't important. What mattered was the reaction. And the reaction was that the nest can't be befouled and years of tolerance and mutual respect swept away.

"Jew and Gentile stood side by side in that crowd and registered shock and disgust that anything like that could happen on Boston's Tremont st. There was no talk about who was right and who was wrong, or any such conversation approaching it. There was no suggestion of an apology on either side; one or the other asked his friends on the street what it was all about and then turned away. There was no hate in anyone's eyes.

"IT WAS A thorough test at the sensitive street level of what all faiths have promised each other over the years at public gatherings," Stratton concluded.

A score of policemen were on hand at the Brandeis grounds during the dedication of the Catholic chapel because authorities thought there might be a demonstration by the Feeney group. Police guarded the entrance to the grounds and road blocks were set up. Admission was by invitation only and the entire affair was conducted with quiet, solemn dignity.

Archbishop Cushing named the new chapel Bethlehem. "The Lord came here today," he declared, "and we will call the chapel 'Bethlehem' — meaning the House of Bread."

Goldmann Keeps Eye On Talks Over Morocco

PARIS—Nahum Goldmann, head of the American section of the Jewish Agency, is here ostensibly to keep open the doors of Morocco for Jews who wish to emigrate.



A knotty problem in this connection is the continued right of the Moroccan Jews who emigrate to transfer their property.

There have been published assurances that Jews who wish to leave Morocco with their property may do so, but Dr. Goldmann is concerned with the new set-up now being negotiated and any reference this new arrangement may have to Moroccan Jews.

Jews Suffer Too In Turkish Riots

JERUSALEM — Jews, too, were victims of the anti-Greek demonstrations in Istanbul recently. The Jerusalem Post reported.

Passengers arriving in Jerusalem from Turkey said that many Jews were injured and much damage was done to Jewish property in the riots expressing Turkish opposition to turning Cyprus over to Greece. Mobs led by bare-breasted women waving the Turkish national flag smashed non-Moslem establishments on the city's main streets.

Good Opening

The POST has an opening in its news department for a beginning journalism school graduate. This position offers a future and will provide a solid background in newspaper work including make-up, rewrite and straight reporting.

Write to G. M. COHEN:
National Jewish Post,
Box 1633, Indianapolis, Ind.

Bond Meeting Garners \$35 Million In Pledges

WASHINGTON (JP) — The big hitch according to Israel's point of view in the recent Dulles proposals to bring peace to the Near East is the question of frontier changes.

Israeli Ambassador Abba Eban made this clear this week when he told 1,000 Jewish leaders at the National Mobilization Conference for Israel Bonds that Secretary of State Dulles' suggestion of frontier changes as a prerequisite to an American security treaty with Israel was "acutely dispiriting."

Eban hailed the United States' offer to establish peace in the Middle East, saying it contained "certain eminently constructive features." However, he said, the recent proposals contained a built-in deadlock with somber potentialities of anticlimax and disillusionment.



EBAN

DULLES MADE his proposals in a speech before the Council of Foreign Relations Aug. 26 (JP, Sept. 2, '55). He called for an international guarantee of new Arab-Israeli borders. The U.S. would participate in this guarantee through formal treaty obligations which would be subject to Senate ratification. The expectation is that the guarantee would be sponsored by the UN. England has indicated it backs Dulles' program.

Dulles also proposed an agreement on permanent boundaries between Israel and its neighbors. He suggested an international loan, with substantial U.S. participation to pay compensation to 900,000 displaced Arabs. A U.S. contribution would help create more arable land in an area where these refugees could find a better way of life.

Eban approved most of Dulles' proposals, for their "eminently constructive features." He said the plan was "conceived on a high level of thought and utterance."

EBAN EMPHASIZED Israel thought the Dulles statement contains "a salutary emphasis on construction development and an important warning against the dangers of an arms race."

He thought the most important idea in the proposals was a declaration of principle in favor of a U.S. treaty commitment designed to strengthen "security within our region and to relieve it from the fear of internal war and the burden of an armament race."

However, he could not accept the proposal calling for changes in frontiers as a prerequisite for a treaty. This provision, he said, "could well destroy the validity and effect of the bold statement of an American treaty."

"THERE IS NO reason for not applying the treaty to the present agreed frontier," Eban asserted, "and no merit in with-

holding that solution pending a new frontier agreement."

He said that the present frontier "is one of the few elements of stability in the current issue ... It has existed by international agreement for seven years." He said Israel and the Arab states "have jointly recognized no other frontier as having validity at any time."

Israel, said Eban, is "ready in the proper context for mutual adjustments of the boundary line. We shall accept no unilateral territorial concessions for ourselves, just as we have demanded none from our neighbors."

THE CONFERENCE pledged \$35 million in Israel bonds before the end of 1955. Dr. Joseph J. Schwartz, executive head of the bond organization, reported that a total of \$198,150 in bonds had been sold since May 1951. The pledges were made in response to an urgent appeal by Israel finance minister Levi Eshkol to give Israel the means to absorb renewed mass immigration and maintain a strong defense force against attack.

Eshkol also asked that \$75 million be raised in bond sales in 1956, in addition to the sum pledged for this year.

Jordan Rapped By Commission For Incident

JERUSALEM (JP) — The Israel Jordan Mixed Armistice Commission has rapped Jordan for the first frontier incident in several months in which several saboteurs blew up farm equipment and part of a local irrigation system near Beisan last week.

The Commission called upon Jordan to punish the saboteurs and to maintain tranquility on the frontier. It expressed the belief that Jordan was sincere in its efforts to maintain peace.

Austria To Ratify Claims Agreement

VIENNA — The Austrian parliament is expected this month to ratify the Jewish Claims Agreement with its proviso for a \$21.5 million fund to assist victims of Nazism living abroad.

Completion during this session is also expected of laws providing for restitution to individuals.

OLD OBJECTS DISCOVERED

JERUSALEM — Objects dating back to the Second Temple, destroyed by the Romans 1,900 years ago, have been discovered at Bet Shearim excavations, between Haifa and Nahalal.

... with organizations

● **Rally** . . . A public rally will be sponsored by the American Zionist Council Sept. 20, in New York City. Leaders of all major groups within the American Zionist movement, who attended the recent sessions of the actions committee of the World Zionist Organization held in Jerusalem, will report on the deliberations and decisions of that body. They will review the major decisions of the actions committee which included the migration and absorption into Israel of 45,000 Jews from Morocco.

● **Development** . . . Plans

for developing the Jewish Theological seminary, New York, as a Center of Human Brotherhood which would involve expenditures totaling \$3.6 million for new buildings, improvements and expanded educational and scholarship facilities have been announced by Louis Finkelstein, chancellor of the seminary.

● **Funds** . . . Pioneer Women, the Women's Labor Zionist Organization of America, in a one-week drive among the membership over the country, raised approximately \$4,000 for the Red Cross Flood Relief appeal.

● **Papers** . . . In preparation for its 54th annual meeting Feb. 11-12 in New York, the American Jewish Historical Society has requested all persons interested in presenting papers to submit their titles for inclusion in the program, subject to such rules as will govern their presentation at the meeting. The titles should be sent to the Librarian of the Society, Isidore S. Meyer, 3080 Broadway, New York 27, N.Y., by Oct. 12. An abstract of each paper, not exceeding 300 words, must be in the hands of the Librarian no later than Nov. 14.



L'Phone Tove

GROSSINGER'S
GROSSINGER, N.Y.

Gershon Agron Elected Mayor Of Jerusalem

JERUSALEM (JP) — Gershon Agron, founder and editor of The Jerusalem Post, has been elected mayor of Jerusalem.

Agron's election followed weeks of complicated political maneuvering which involved other municipalities. Most mayors in Israel are elected by the city councils which, like the Knesset, are composed in the main of parties none of which has a majority.

Spitzer's New Store Aims To Please Buyer

DETROIT — Joseph Spitzer, former owner of the Detroit Hebrew Book Shop, has now moved into a new neighborhood and has a large, modern store. Spitzer's Hebrew Book & Gift Center, located at 18294 Wyoming ave.

Spitzer opened his former store seven years ago, only a year after he arrived in the United States.

"I can assure prompt and efficient service," Spitzer says. "I carry a complete line of religious articles and I aim to please."

QUEEN'S FOREST STARTED

JERUSALEM — A Queen Elizabeth Coronation Forest was inaugurated in Galilee by the Jewish National Fund during the past planting season.

Polio-Crippled Girl Back On Feet In Israel

NEW YORK — A polio-crippled Israeli girl who appeared doomed by her ailment and lack of money for care less than two years ago last week walked aboard an El Al airlines plane and flew home.

When Malka Goldberg, daughter of Rabbi Baruch Goldberg, headmaster of the Jerusalem Boys' Town, came to the United States in July, 1953, her only hope for life was for an operation to straighten her polio-polio-curved spine which doctors said would eventually snap and kill her (JP, Jan. 15, '54).

The money that rabbis who knew of her plight could raise was not enough, however. Not only did the money run out, but her mother in Israel was forced to sell furniture, clothing, anything she could find in order to keep herself and her other five children from starving.

The money that saved Malka came in a flood of checks and bills when The New York Daily Mirror brought her story to the attention of New York. More than \$10,000 and offers by surgeons to perform the operation gratis came in the first four days.

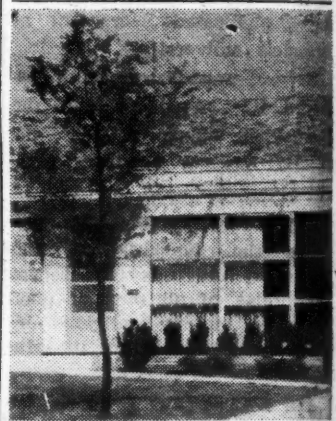
At Idlewild airport last week, Malka said: "I can't wait to get to Jerusalem and show my mother and family how I can walk."

Court Supports Restitution For Non-Jew Spouse

LONDON — Non-Jewish wives or husbands of Jews are entitled to benefit from the restitution laws just like Jewish victims of Nazi persecution, according to a ruling by the Supreme Restitution court for Berlin, The Jewish Chronicle of London has reported.

The court, an international body, has rejected the opinion of the local restitution court that the non-Jewish partner of a mixed marriage is not entitled to the restitution of properties in accordance with the existing laws.

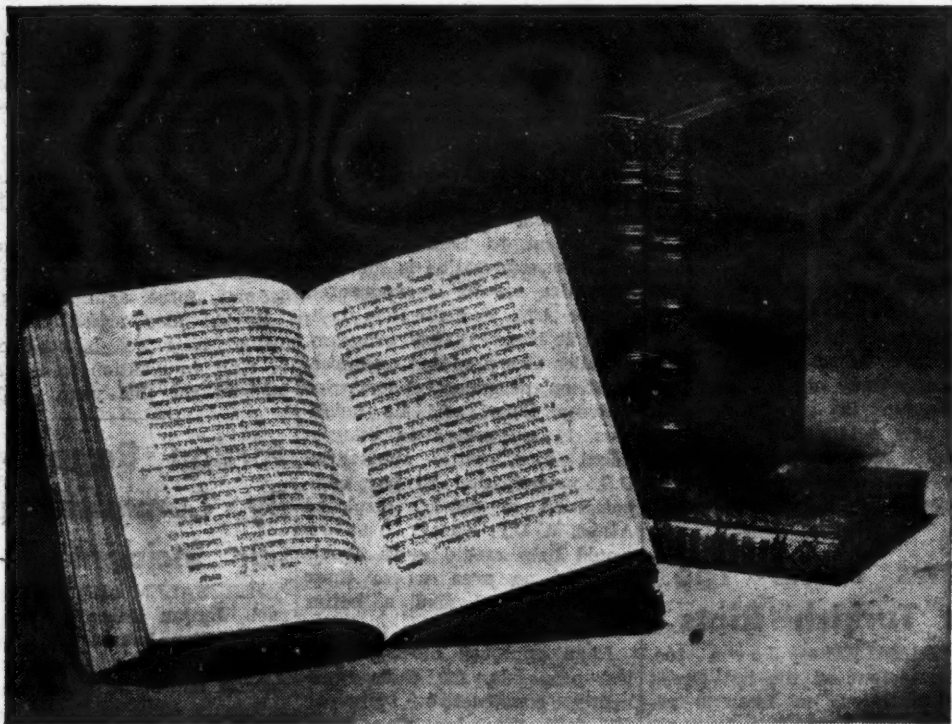
Exceptions could be made only in the cases where the non-Jewish partner had separated from the Jewish partner, not under Nazi pressure but voluntarily.



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and peace be to thy house,
and peace be unto
all that thou hast."

1 SAMUEL 25:6

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Sands Point Zoning Board Turns Down Jewish Temple

SANDS POINT, L. I. (JP)—A Jewish congregation has apparently lost its fight for the right to establish a synagogue in this plush estate community after its victory several times has appeared all but assured.

The Sands Point board of zoning appeals last week turned down an application for a use permit by the Sands Point Community synagogue for the conversion of the Chimneys, a

\$215,000 estate, into a house of worship. The board's ban against the group of 200 Jewish families was the latest development in a two-year contest (JP, Feb. 4, '55).

The Jewish group had attempted to make its application more acceptable to the village by withdrawing its request for a variance to allow its use of two swimming pools, tennis courts and other recreational facilities

on the property (JP, Sept. 9, '55).

The congregation sought permission to operate a house of worship and religious school only, in the hope that it would speed the granting of a permit for the use of the main building. It has no other public place to worship and Rabbi Eugene Borowitz has been conducting services in a private home.

OBJECTORS claimed the synagogue planned to operate a country club in the guise of a religious institution. This fear was suggested by the village board as one of the reasons against granting the use permit. To allay this fear, the congregation last spring offered to turn over the swimming pools and other recreational facilities of the estate to the village for use as a community and recreational center.

The latter offer by the synagogue prompted an expression of indignation by Gov. Averell Harriman, a resident of the area, over a letter by a Sands Point trustee to him in which the trustee explained that the village wanted to enlarge its village hall and set up a recreation area. The trustee requested the governor's aid in acquiring additional property for this purpose.

The governor's reply was made known upon the same day as the village board's refusal of the use permit was revealed. In effect, he said, don't go begging to him for property when all you've got to do is grant the congregation its right to establish a house of worship and by that action acquire all the property the village needs.

Governor Harriman thought that the congregation's offer was generous. He said he saw no reason why it should not have been accepted. He expressed hope that the board would reconsider.

THE SYNAGOG began its

fight for a house of worship two years ago when it purchased a site in the Harbor Acres area.

Although it won a court fight to use the property, it later could not meet village regulations governing its use.

Last July the synagogue purchased The Chimneys from the Holmes Foundation, Inc., which administered the property. After the congregation had completed negotiations, the village board adopted new regulations governing buildings used for religious purposes.

In January the village board yielded to continual pressure from the synagogue, public opinion and Governor Harriman's disapproval and eliminated certain restrictions specified in its zoning ordinance.

The Sands Point congregation, 40 of whose 200 member families reside in the village, has charged anti-semitism with being a moving factor in the community officials' obstruction of their plans. This was denied last October in a Post interview by the village mayor, George S. Bergman.

The congregation has indicated that despite this latest setback it will continue its fight to establish itself in Sands Point. It will appeal the board's decision to the Nassau Supreme Court.

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
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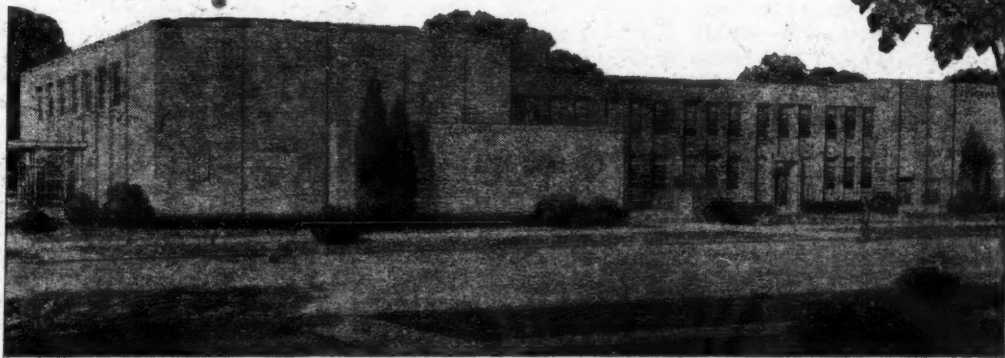
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"This building will give us back far more than the dollars we put into it. It will be a sign that our faith is a growing active thing. It will make our children prouder of that faith—and of us. It will enrich the life that holds us together as a Jewish community."

With these words, Rabbi Mordecai Schultz, of Lawn Manor Jewish Center in Chicago, set the spirit of a \$200,000 fund-raising campaign to build a new synagogue, school and community house.

Entering into this spirit, willing members of the congregation—under the direction of Ketchum, Inc.—obtained pledges totaling more than \$206,000. To the people of Lawn Manor, the campaign was for more than money. This is what their new building will provide:

- A sanctuary with adjoining lounge and an auditorium with stage—accommodations for 850 people during the High Holiday season.
 - A chapel, seating 150, for daily services and for the junior congregation.
 - Nine classrooms, a kindergarten and a nursery room.
 - A library, a rabbi's study, and a lounge for staff meetings.
 - A large kitchen for religious and social functions.
 - Living quarters for a maintenance man.
- Ketchum, Inc. is proud of the part it played in helping the people of Lawn Manor obtain "the life that holds us together." We invite your inquiries on your particular fund-raising problems. There is no obligation, of course.



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THE SPORTS POST

Appalling Shortage Faces Brandeis' Football Team

By GEORGE VASS

THIS IS A DELICATE matter and probably could have been overlooked, but a newspaper's first duty is to uncover the truth and let it shiver naked in the glaring light of day.

Brandeis university once again is sending its gallant little clutch of football huskies onto the gridiron saddled with a severe handicap. What can be done about it? Nothing! Time is the only healer.

There just aren't enough alumni! If you don't think this is serious, just consider where the Big 10 teams would be without their huge, highly vocal alumni organizations. Why,



FRIEDMAN

they might be unable to hire football players of experience and would have to revert to amateur status.

And pity the poor coaches. What can be more stimulating to a coach's powers of invention and improvisation than the thought of a Monday morning quarterbacks' meeting?

But Brandeis is only seven years old. Give it another 10 years and it will be fully equipped.

Until then Coach Benny Friedman will have to struggle along virtually on his own. He's put up a pretty good fight so far as the Judges' 5-3 record of last season will attest.

Friedman is banking heavily this season on Jim Stehlin, a 23-year-old junior from Allentown, Pa., who returns to Brandeis after two years in the army. Rated as one of the out-

standing college passers in the country, Stehlin holds two Brandeis records: He gained 1,140 yards and threw 14 touchdown passes the same year.

Also key men this season will be veteran ends Paul Martineau and Ray Deveaux. Larry Glazer and Charles Napoli have a stranglehold on the tackle positions. Battling for starting berths as guards are veterans Captain Dick Baldacci, Harold Appel and Bill Ruth. At center will be either Bill Orman or Harry Sirkus.

With Brandeis' line situation apparently well taken care of, Friedman's biggest worry is his backfield, except for the quarterback slot filled by Stehlin. The entire starting backfield of last year is gone, but Friedman has high hopes for building a combination around Stehlin with Dick Bergel, Dick Cunningham, Jack Kirkwood, Maurice Stein and John Murphy.

Reserves present another problem. The squad consists of 34 men, only half of them seemingly ready for varsity competition. Injuries could play havoc. But Backfield Coach Foxy Flumore thinks the manpower shortage has its advan-

They Say

Premier-designate David Ben-Gurion of Israel, when asked by religious leaders to promise that the new coalition government will outlaw the breeding of pigs in Israel:

"God himself saved the pig when he ordered Noah to put two of them on his ark. Who am I, then, to liquidate them?"

Gov. Theodore McKeldin of Maryland, at a meeting of the Israel-American Friendship League held in Tel Aviv:

"This small democracy will, with God's help, become one of the world's greatest democracies out of which, as the Bible says, will go forth the Law to all nations."

The players will be able to receive more personal coaching than possible on larger squads.

The Judges open an eight-game season Sept. 24 against Boston college, a tough opponent who waylaid them last year 33-0. But even without a full complement of alumni

Coach Friedman looks forward to a better season than last year's.

If he can do that well without alumni, maybe the idea will spread and other colleges will abolish them. Any football coaches in favor?

SPORTS SHORTS . . . Former Detroit Tiger catcher Joe Ginsberg will return to the major leagues next spring as a member of the Kansas City Athletics after a fine season with Seattle . . . After reaching the third round of the women's singles in the United States lawn tennis championship at Forest Hills last week, British Jewish tennis star Angela Buxton was beaten 7-5, 7-5 by Mrs. Nancy Chaffee Kiner, wife of Cleveland's slugging outfielder . . . Cal Abrams still led Jewish major league batters last week with a .254 average but Al Rosen was a close second with .249. Sid Gordon's .229 brought up the rear. Sandy Koufax, Brooklyn's star bonus baby, suffered his first defeat of the season Sunday, after two straight shutout victories.

Senate Committee To Investigate Ladejinsky Case

WASHINGTON (JP) — The case of Wolf Ladejinsky, the Jewish land-reform expert whose dismissal raised a furor over the federal security program last winter (JP, Jan. 7, '55), will be taken up by a Senate subcommittee on or about Sept. 21.

Ladejinsky was fired from his post with the department of agriculture as a security risk by Secretary Ezra Taft Benson. The charges on which Benson based his decision carried anti-semitic overtones. Ladejinsky was subsequently cleared and is now employed by the Foreign Operations Administration.

Only 679 Jews Left In Red China

LONDON — The Jewish population of Red China has declined to a new low of 679 with the emigration during the past 18 months of 264 persons.

The largest group of the 264 emigrants, 110, went to the Soviet Union, according to The Jewish Chronicle of London. Only 48 went to Israel, 23 to Australia and 16 to Brazil. Seventeen "hard-core" cases went to homes in Switzerland and Belgium. Most of those remaining in China have visas and plan to leave soon.

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PLENTY OF OPPORTUNITY

You Don't Have To Be Rich For Investment In Israel

By LEO HEIMAN
Jewish Post Correspondent

HAIFA.

You don't have to be rich to make a good investment in Israel. Take the case of J. Greenberg of New York, or, to be more exact, formerly of New York. Greenberg, a 31-year-old veteran of World War II and Korea, came to Israel to visit relatives. One day, during a motor tour, he went to Acre, or Akko as it is now called, a Roman, Arab, Crusader, and Turkish fortress which even Napoleon, after a long siege, could not capture. Only in modern times, during Israel's war of independence, was it taken, by a handful of Jewish boys and girls who stormed its 65-foot thick stone walls without cannons, siege weapons, or heavy engineering equipment.

A PERSONAL TRIBUTE TO THE LATE PROFESSOR ALBERT EINSTEIN

A fluttering of wings hath stirred the air,
And momentary darkness hovered near;
A mind whose brilliance few could penetrate
Hath taken flight,

A heart has ceased to beat, responds no more
To life's elixir's constant ebb and flow;
Ah! 'Tis to grieve, the sands of time have run
Their earthly course.

Drawn now the veil, obscuring space and time,
Upon that face, well mapped with lines of care;
There, greatness and humility still shone
Though breath had gone.

Oh, Mortal flesh, thy weakness manifest,
Ignoring that of worth within thy womb;
Yea, verily—true genius—its trust
A care too great.

When shades of night were drawn and thou didst sit,
Mute sentinel about that bed of pain;
Didst guard with vigilance life's fragile thread,
Thou, sinner, slept!

And sleeping didst the greatest sin of all,
Nor stirred when death its mortal blow did strike!
Didst grapple with this plunderer of souls?
Nay! Valiant coward.

'Tis THOU must weep in thine own misery,
A rare and priceless life thou didst forsake;
Writhe yonder heap, God's earth thou do'st infest
In base betrayal.

Begone!! Lest souls in anguish rise again,
Cast off thy gaudy raiment, still thy tongue;
Thou'rt less than dust, weak flesh, and fit for naught
But purgatory.

May life's rewards bring rest, abiding peace,
To one whose wizardry the world will know
For years to come; and may thy light so shine
Throughout Eternity.

(Miss) EDYTHE CIEMAN, R.N.

St. Petersburg, Florida.

IN ACRE, Greenberg found that 3,000 of the town's 5,000 Arabs fled to Lebanon, after its capture, but that 11,000 Jews had since moved in. He also found that a middle-aged Arab merchant who called himself Abu Christu (Father of Christ) had leveled off about 50 feet of the wall, which drops sharply into the sea, and started a cafe.

The cafe had, besides tables and chairs, straw mats on lines overhead to provide shade, an old radio with a wheezing loud-speaker, and a hole-in-the-wall kitchen which served spicy Arab and Oriental dishes, as dirty as they were tasty.

It also had fish caught while the guests watched and one of the best views in Israel. From any table, you could see Haifa bay, with ships sailing in and out, the snow-covered mountains of Lebanon, and the grey old bastion of the fortress.

IT DID A GOOD business. Abbu Christu made 6,000 Israeli pounds the first month and 9,000 the second. Soon he was traveling in a chauffeur-driven Chrysler and thinking of sending his daughter to an exclusive college in Switzerland.

People came to Abbu Christu's from as far away as Tel Aviv and Jerusalem. It became famous, despite the fact that its owner never spent one penny for advertising.

Food For Flood Victims

Robert Edson (left), national director of Red Cross Disaster Services, and Bernard Manischewitz, president of the B. Manischewitz Co., lend a hand to speed the firm's gift shipment of kosher foods for the holidays to victims of the recent flood disasters.

Many Jews had approached Abu Christu and asked to buy in, but they had all been turned down. "People don't travel to the Abu Christu cafe from Tel Aviv to go to the toilet or to wash their hands," he said.

"They want to be served by dirty waiters, sit under a few glaring bulbs, listen to whining Arab music from Radio Damascus, and eat real Arab food with their hands..."

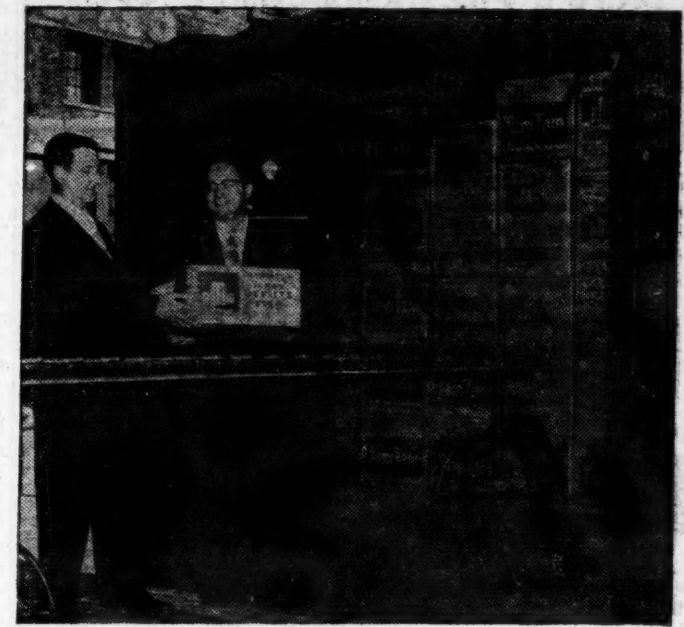
GREENBERG was different, however. He talked loud and long until Abu Christu, weary of his arguments, finally gave in and sold him a piece of the business.

He raised \$5,000, transferred it from the United States to Israel, and, before even sign-

ing an agreement, began to arrange for changes. For a 20 per cent cut from the income, he is putting in toilets, more tables and chairs, a bigger kitchen, an Arab band, about two dozen fishing rods—for the guests to catch their own fish—picture postcards and souvenirs. He is investing 10,000 Israeli pounds.

Greenberg is also planning to stay behind the scenes and steer people there from the big tourist hotels.

For other investors, with about \$25,000, there is now a need for a bathing beach near Haifa. The seashore is excellent, but there are few bath-houses with showers and no concessions like hot dog stands and seafood cafes. Furthermore, the concessions could operate year-round because young people would come to them from the cities.



Picture Stories from the Bible

PART SEVEN OF
The Story of
JOSEPH
CONTINUITY BY
MONT. MULFORD
ART WORK BY
DON CAMERON
COPYRIGHT 1942 BY M.C. GAINES

THEY ARE LED BACK TO JOSEPH

WHAT SHALL WE DO NOW?

WE ARE INNOCENT—GOD WILL AID US!

ONE BROTHER SPEAKS UP BEFORE JOSEPH

OH, MY LORD—I HAVE PROMISED TO BE SURETY FOR MY BROTHER—HOLD ME IN BONDAGE BUT LET BENJAMIN GO HOME OR HIS FATHER WILL DIE OF GRIEF!

HOW SHALL I GO BACK TO MY FATHER AND THE LAD BE NOT WITH ME? WHEN HE SEES THAT THE LAD IS NOT WITH US HE WILL DIE WITH GRIEF—HOLD ME AND LET THE LAD GO HOME WITH HIS BROTHERS!

WHAT IS IT? —THE GOVERNOR WEEPS!

PRAY SHE—WHAT HAVE WE DONE?

DON'T YOU KNOW ME?—I AM JOSEPH YOUR BROTHER WHOM YOU SOLD INTO EGYPT! BE NOT ANGRY WITH YOURSELVES THAT YOU SOLD ME I'VE—FOR GOD SENT ME BEFORE YOU TO PRESERVE LIFE!

—SO IT WAS NOT YOU THAT SENT ME HERE BUT GOD HAS DONE IT! NOW GO AND BEND LOW BEFORE YOUR FATHER HERE FOR THERE IS YET FIVE YEARS OF FAMINE—YOU SHALL DWELL IN THE LAND OF GOSHEN AND SHALL BE NEAR ME!

I SHALL BRING YOU BEFORE PHARAOH!—HE SHALL WELCOME YOU—AND OUR FATHER!

ONCE MORE THE BROTHERS GO BACK TO CANAAN

WE SHALL FIND PLENTY AND JOY IN EGYPT!

AND WE HAD NOT RECOGNIZED JOSEPH!!

JOSEPH'S BROTHERS ARRIVE HOME

—AND HE IS JOSEPH THY SON AND THE LORD HAS MADE HIM RULER OF ALL THE LAND OF EGYPT!! HE ASKS US TO GO AND LIVE THERE!!

I DEPART SADLY BUT THERE IS JOY WITHIN ME FOR I SHALL SEE JOSEPH!

COME—WE SHALL GO!

NEXT WEEK: JACOB COMES TO EGYPT

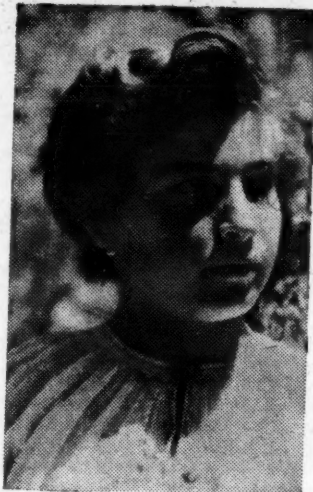
I THINK AS I PLEASE

Here's An Inexpensive Way Of Rendering Great Service

By CARL ALPERT

HAIFA—Jennie is 13½ years old. She was born in Europe against a background of war and destruction, misery and pathos. That she and her parents survived the horrors of catastrophe is one of the modern miracles with which modern Jewish life is dotted, and though Jennie herself has only general memories of life in Europe, the lines on her parents' faces, and the shadows in their eyes bespeak their experiences.

Jennie's parents brought her to Israel in 1948 in the midst of another war, but this was a war of liberation. Following the Arab evacuation of Haifa, this new Israeli family found a humble home in a corner of a former Arab building—not in the best part of the city—and here Jennie and her younger



JENNIE
Got Her Chance

brother have been raised. The head of the house works as a laborer in Haifa port. He works hard, and the family has been able to make a go of it, against difficulties.

LAST SPRING Jennie fin-

ished the eighth grade of public school. Her grades were better than average, but for Jennie that was the end of the educational road. As readers of this column may recall from previous articles, education in Israel is compulsory, universal and free only through the eighth grade. Except in the most unusual cases, and in the cases of the exceptionally talented students, high school is available only for those who can afford to pay tuition. Some day Israel hopes to be able to afford to extend free high school education to all its young people; that day has not yet come.

What is Jennie to do—stay home with mother? Find a job, at the age of almost 14? She wants to study; she wanted to prepare herself for a useful occupation. And so it was that in one of the letters to a relative in the United States, Jennie's mother mentioned the fact that high school was beyond their reach financially. The American relative happened to be Mrs. Louis Sussman, national president of the Women's League of the United Synagogue of America. Her own son is at the age where he is about to enter high school. She has a warm feeling for education of any kind, because of the splendid educational program carried on in America by her more than 600 sisterhoods affiliated with the Conservative movement. And so Mrs. Sussman, a friend from my own childhood days, wrote to me of her idea and her plan, asking for assistance and advice.

I INTERVIEWED Jennie. I obtained the views of her parents, and tried to size up the girl herself from the point of view of general intelligence, interests, etc., and I came to the conclusion that she would benefit most from enrollment at a commercial high school, where she would learn shorthand, typing and similar subjects. One year's tuition at such a school, with a bit extra thrown in for books and some pocket money, comes to less than \$100 in American money. I was armed in advance with Mr. and Mrs. Sussman's approval, and so Jennie has been duly registered at the Haifa High School of Commerce. She now begins her first year's studies, thanks to the wisdom and generosity of the kind relatives in America.

That takes care of Jennie. The Sussmans will follow her career from year to year until she graduates. For them this is a comparatively inexpensive but richly rewarding experience.

There are other 14-year-old children, bright, intelligent, promising, for whom there is no immediate prospect of continuing with high school. More and more scholarships are being made available locally for this purpose, but until such time as the government is able to open the high schools to all, the basic criterion for admission must necessarily be that of means to pay tuition.

THERE ARE young people who would like to enroll at agricultural training schools; there are girls who watch their friends go off to the High School of Domestic Arts; there are boys who dream of study at a technical high school—but the dreams of all can not be realized.

I think the idea is appealing. The Sussmans merely mentioned the fact to their brother-in-law, Lewis Schwartz, of Great Neck, L.I., and he promptly agreed to "adopt" a



NEW YORK

Most Real Zionists Fight Anti-Semitism

By M. Z. FRANK

There is a myth circulated among anti-Zionists that Zionists do not fight anti-Semitism, because they believe it to be incurable anyway and because the only radical remedy they believe in is migration to Israel.

It is true that a real Zionist—I don't mean a Rose Halperin Zionist or a Mordecai Kaplan Zionist or a Margoshes Zionist, I mean a Zionist—sees no future for Jewish survival outside of Israel. He believes that without a Jewish Homeland Jews will either assimilate or be forced out of non-Jewish society by some form of anti-Semitism. Also they believe that in the last analysis the outcome depends mainly not on what Jews will do or how they will behave, but on the forces operating in any particular country generally which shall determine the attitude of the non-Jews.

In this respect Abba Hillel Silver is a Zionist. In his address in New York at the Zionist celebration of the American Jewish Tercentenary he said (I quote from memory): In times of stress and economic crisis, we are a helpless minority against any demagogue. He also said that we cannot count on spiritual and cultural survival in this country unless we do something very vigorous about it. Of course, this bit of intelligent thinking was drowned in an ocean of grand style pulpitering verbiage of the stereotype optimistic kind and did not get into the press. But I sat there and heard those words of real Zionism.

AND YET, SILVER in America will fight anti-Semitism as vigorously as anybody, a thousand and a million times in a more dignified fashion than any anti, non or pseudo-Zionist who goes around bragging that he's got the future of American Jewry safely deposited in his vest pocket (or folds of her skirts, as the case may be).

Where in the world did Seymour Gross of Freeport, New York, get that preposterous notion that German Zionists did not fight anti-Semitism and that they collaborated with Hitler? The only Jewish newspaper under the Hitler regime

child and send it through high school. If you, dear reader, have friends, acquaintances, relatives, in Israel, you can help to realize dreams if you will help them with the high school education of their children. Tuition fees will vary, depending on the school, though the most expensive of all should amount to no more than \$170 a year.

If I can be of any service in this connection, readers are invited to write to me care of the Technion, P.O. Box 4910, Haifa, Israel.

which spoke out boldly was the *Juedische Rundschau* under the editorship of Robert Weltsch, now the London correspondent of *Haaretz*. The only group of German Jews who collaborated with the Nazis as Jews was the Naumann group, whose philosophy was the nearest thing to the American Council for Judaism in this country.

Lt. Hermann in his letter to the editor some months ago (to this day I am not sure whether he was serious or spoofing) and Seymour Gross some weeks ago, bring up the name of the late Jacob Klatzkin, the brilliant writer in German and in Hebrew. Klatzkin held that the Jews in the diaspora ought to declare themselves foreigners with certain privileges who are not eligible to certain positions. This is not much different from the views of a brilliant American Zionist writer, Ludwig Lewisohn, who blames all evils on Emancipation. But neither Klatzkin nor Lewisohn gained any following to speak of among the Zionists.

MOST ZIONISTS followed men like the late Shmarya Levin in Russia and Itzhak Gruenbaum in Poland. Both men took their Zionism seriously enough to settle in Palestine. Yet, while in the diaspora, each man ran for parliament and stood up to fight for Jewish rights. Levin was a member of the First Russian Duma of 1905, Gruenbaum was a member for many years of the Polish Sejm and was the staunchest champion of Jewish rights in Poland.

The late Vladimir Jabotinsky was an extreme Zionist and considered himself the true disciple of Herzl. He demanded the evacuation of all European Jews to Palestine. But he always fought anti-Semitism.

Now some Zionist leaders, including Jabotinsky, negotiated with anti-Semites. But that was after the battle was lost and the anti-Semites were in control of a country. Zionists disagreed with them. But it was never a question of helping anti-Semites come to the power, Israel's negotiated compensation with the Bonn government has nothing to do with fighting anti-Semitism or helping anti-Semitism.

IN MY ANALYSIS of the Israel elections I said in this space that the Israelis are not in a mood to depend for their security on Brownell's speeches. It looks now—August 31, 1955—that neither will they depend too much on Dulles' speeches.

THE NEW YORK Herald-Tribune announces (Aug. 31) will have news bureaus "in Moscow, Tel-Aviv and Latin America." Why Moscow and not Petrograd? Petrograd used to be the capital of Russia. Tel-Aviv, too, is a former capital. The present capital is Jerusalem.

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BOOKS

WITH NOVEL 'MARJORIE MORNINGSTAR' WOUK HITS FULL STATURE AS AUTHOR

By MEYER LEVIN

MARJORIE MORNINGSTAR
by Herman Wouk. \$4.95. Doubleday.

With this major novel Herman Wouk attains full stature as an author who can organize the material of human life to bring out its meaning, who can create character in depth. It is



inevitable that the novel should come out of his own background, the middle-class Jewish life on New York's west side. He has used the Thirties, paralleling his own period of emergence from college into the world.

The heroine is that nice, attractive girl, Marjorie Morgenstern, the one all the boys want to marry, the one who gets stage-struck for a time, the one who seems destined for a special fate but who will in the end become the emblem of the good middle-class life of the new generation. Her opposite number is the gifted young man who seems to be pulling her away from tradition and from the solid conservative structure that she is destined to carry onward.

THUS, THE THEME of the novel is really the constant,

major theme of strife between conservation and change. There is a degree of change. For Marjorie, even though a nice girl, follows her heart to the extent of indulging in a complete love affair with Noel Airman, the not-quite-successful musical comedy composer. Where the mores of the last generation would have predicated consequences of some sort from a sexual affair, the present mode permits her to get away with it, even spiritually. It is part of testing one's way into life. And after she comes to see Noel as he really is, a weakling, Marjorie is able to put her life together, to fall in love with a good Jewish lawyer, and to marry and live in a fine suburb and raise fine children. Noel is abandoned to the fate of a "third-rate television writer."

Basically, this novel is a study in the deep hold of traditional values. Marjorie's people are not essentially devout, but they are temple-goers, and non questioners. The fundamental rites of brit, bar mitzva, hupah are carried out, and carried out with the new trimmings provided by high class caterers. And here, Wouk excels, providing bar mitzva scenes, Passover scenes, that have long begged to be written.

THE BEST IS the bar mitzva scene of Marjorie's young brother, done with tenderness and irony, sounding all the undertones and overtones provided by the seatings of the various grades of relatives and friends on the "poor side" and the "fancy side" of the hall, and utilizing to the hilt the dramatic possibilities of confrontation, as when Samson-Aaron, the fat, good-hearted Uncle who calls himself "the gobbage pail," because he eats up all left-overs, comes to the table where Marjorie sits with his son, a classy

highbrow author who uses the name of Geoffrey Quill. (Wouk is often unkind to authors.)

At the table, there is also a department store owner, whose simple-minded son is regarded as a great catch for Marjorie. Samson-Aaron provides merriment, and embarrassment, and some plain heartfelt truth.

THE UNCLE SERVES again in the camp, which Marjorie's mother calls "Sodom," where Samson-Aaron takes a job as a dishwasher to keep an eye on the girl while she works on the entertainment staff as an actress. It is there that she falls in love with Noel Airman, and it is there that Samson-Aaron dies, after giving a hilarious performance as a bull-fighter on annual Fiesta day. His death interrupts Marjorie's near-seduction. There is good popular story-telling of this kind, but there is also tremendous depth in the portrait of Noel Airman, nee Saul, the son of a Jewish judge named Ehrmann. Saul-Noel is the typical young man in revolt, not only against his rhetorical politician-papa, but against being a Jew.

It is in depicting Airman's streaks of creative power, and his self-destructive flights from "respectability," in recording his gibes against the "sure fate" of Marjorie as a "Shirley" of the suburbs, that Wouk is at his best.

There is also, toward the end, an interlude with a mysterious, romantic figure on a transatlantic liner, when Marjorie is crossing to Paris to search for Noel. The suave individual reminded me curiously of the hero of Ludwig Lewisohn's "The Island Within," for Wouk's personage, too, returns from a world of sophistry and

psychoanalysis to a rescue mission among the Jews of Europe.

IT IS HER near-love experience with this overman that catalyzes Marjorie's release from Noel, and frees her to return to the good Jewish life.

The novel is rich with background material, and succeeds in making the Jewish milieu an unquestionable area in American life. This is an important publishing event in itself, and could have been accomplished only by a writer of Wouk's stature, in terms of publishing success. That he chose to do this is significant, and his reward is in the quality of his work. For while "The Caine Mutiny"

was a great technical stunt, its people were derived or intellectually created; the people in Marjorie Morningstar come out of the author's heart, as did those in "The City Boy." And the progress is from a scherzo to a full symphony.

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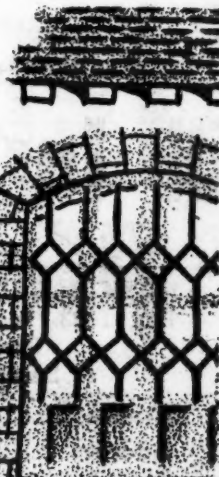
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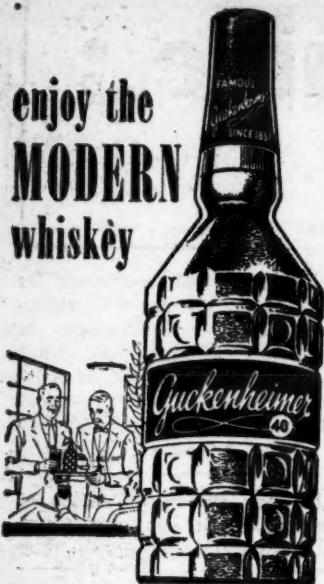
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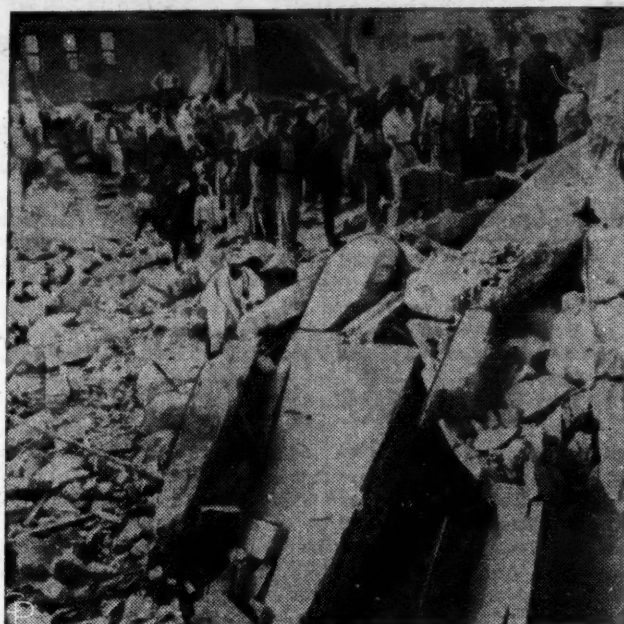
Baptist Village Established Near Tel Aviv

TEL AVIV (JP) — For the first time in modern history a Baptist village has been established near Tel Aviv.

Called Baptist Retreat, the village is located on 40 acres of fertile land, purchased from a private Jewish owner, near Petah Tikva. It is administered by Mr. and Mrs. Milton Murphy, who previously directed the Baptist college in Nazareth, which is too small for their extended missionary activities. The college will be transferred to the new site.

The main building of the Retreat is already housing 17 pupils, mostly Arab orphans from Nazareth, and Mrs. Murphy hopes "that our Jewish neighbors will visit us with pleasure." To attract visitors, the Retreat has its own large moving-picture hall, swimming pool, and sports fields.

The establishment of the Baptist village was permitted by Israel's ministry for religions, in conformity with the Israeli policy of freedom of religious activity, The Post was told.



Horrors of Gaza Border Strife

These photos tell better than words the story of the Israeli-Egyptian border clashes along the Gaza strip. The young Israeli girl is weeping for her father, whom she saw killed

by Egyptian raiders. The rubble is what was left of the hospital at Khan Yunish in the Gaza strip after it was bombed by Israeli forces in reprisal for an Egyptian raid.



Golda Myerson By-Passed For Tel Aviv Mayor

TEL AVIV (JP) — The Tel Aviv municipal council by-passed leading candidate Mrs. Golda Myerson last week to elect Chaim Levanon, General Zionist, mayor for a second term.

Although Mrs. Myerson had received more votes than Levanon in the recent election, she failed to receive the support of the religious parties, which had stated their distaste for a woman as mayor. The Mizrahi and Poale Mizrahi councillors backed Levanon.

ORTHODOX RABBI BELIEVES REFORM MAY GAIN IN ISRAEL

NEW YORK (JP)—Israel will be ripe for Reform Judaism in a very short time unless modern Orthodox standards like those known in the United States are adopted there, Rabbi Shalom B. Kowalsky, Orthodox former vice-president of Hapoel Hamizrachi of America, said here on his return from a visit to the Jewish state.

The Orthodox leader told The Post that he had met with the youth groups of many shades of political opinion and found many of them interested in religion. He said, however, they reject the relationship religion has in Israel with political life.

The rabbi asserted that Israelis want religion to a far greater extent than many ob-

servers have thought. They feel, however, he explained, that they can't accept the religion that is "bought" and "sold" around political negotiations tables.

Rabbi Kowalsky lashed out at the Jewish Agency for sending religious immigrants from Morocco to non-religious settlements in Israel. Regardless of any previous arrangements that the Agency may have made every immigrant must be free to worship as he wishes, the rabbi asserted.

He said that a particularly flagrant breach of religious freedom was being carried out in the field of education. The children of Moroccan immigrants are being forced to attend government secular schools rather than religious schools.

Arizona Ranch Strictly Kosher

TUCSON, Ariz — Meyer Cohen, managing director of the Sahara Guest Ranch in Tucson announces that with the opening of the Ranch for the winter season, The Sahara will be serving a delicious cuisine with the dietary laws strictly observed.

"It is, to the best of my knowledge," said Cohen, "the first time that any de luxe ranch has undertaken this policy, and many people, who heretofore have not been able to enjoy a stay in the Arizona climate because no de luxe kosher accommodations are available will now be able to do so."

Cohen has long been identified with the hotel business and many will remember him from the very successful hotel, The Tides, one of Miami Beach's outstanding strictly kosher hotels.

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JERUSALEM — The first freight train on the Negev railway carried machinery and equipment for a cotton gin to be installed in the newly established Lachish region.

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These children are old enough to hear about developments, both good and bad, in the Jewish community. If they don't learn about them through good pedagogic practices in the schools, they'll hear of them through angry snatches of conversations of their elders. The one-sided view thus received often warps the outlook of the youngster, who is dismayed by the vehemence and the bitterness displayed by various sides of the issues being argued in the Jewish group.

Top educators for nine years now have made excellent use of The POST as the starting point for explanations of the elements and contentions in the Jewish community.

By this method of giving adequate and sympathetic explanations and background, the student is led to understand the complex life in the Jewish community and the controversies are therefore accepted in their proper perspective as a step in the development of a creative Jewish community.

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BOOKS

DR. SKLARE DOESN'T VENTURE TO SAY WHITHER CONSERVATISM IS HEADING

By IRA EISENSTEIN

CONSERVATIVE JUDAISM: An American Religious Movement, by Marshall Sklare, Free Press, Glencoe, Ill. 1955.

Dr Sklare's *Conservative Judaism* is a pioneering work. For the first time an attempt has been made to approach a religious movement in American Judaism from a sociological viewpoint. Originally a doctoral dissertation, the present version is a readable, and a most enlightening work, worthy of the attention not only of rabbis and other professionals, but of all thinking Jews.

Conservative Judaism, Dr. Sklare concludes, after a thorough study of virtually all available sources, is a phenomenon designed to offer "an acceptable pattern of adjustment to the American environment for many East-European Jews." It appeals mainly to the middle-class group who have removed themselves from the "first area" of immigrant congestion, and from the "second area" of predominantly Jewish concentration, to the "third area" where the forces of assimilation have been free to operate with little resistance.

With Orthodoxy inhibited by its convictions and habits from making the necessary adjustments, and with Reform hesitating too long to recognize the strong urge on the part of East-European Jews to preserve their ethnic identity. Conservatism has moved in to capture

the rising generation.

A CAREFUL study of Conservative literature fails to disclose clear-cut ideological patterns. This has been due to two major factors: one is the desire on the part of the leadership to keep together a heterogeneous following, any segment of which might be alienated by a crystallization of philosophy; the second is the peculiar structure of the movement. It consists of the scholars who represent a strong commitment to tradition, the laity who are seeking sanction for their defections from traditions, and the rabbinite, caught between the two.

Since the major motivation in Conservative congregations is to keep disparate groups together, the forms of worship have had to be skillfully adjusted to a broad variety of tastes. "By holding a service at which the traditional text is used, by glossing over objectionable portions or having them read or chanted in Hebrew, and by stressing English readings whose content is definitely modern in emphasis, it is possible to satisfy a wide audience." (P. 124) (Boldface are Sklare's).

Similarly, the non-religious activities of the congregation are planned in such a way as to "attract" all sorts of people, so that "the synagogue as an institution will be strengthened and ethnic bonds reinforced... The elders are aware that the maximum number can be at-

tracted by emphasizing sports, entertainments, dances, social clubs and similar activities." (P. 79).

THE RABBI THUS finds himself in a dilemma. He has been trained to serve as preacher, teacher and spiritual guide; he finds himself functioning as a combination social director, administrator and public relations expert. Nobody seems to be interested in the things that intrigue him: scholarly research, philosophical speculation, Jewish ethical culture, the art of prayer, the pleasures of literature. Deluged by a multiplicity of duties, he rarely has time to cultivate these interests himself. Insofar as Reform and Orthodox synagogues tend to become centers of ethnic survival, their rabbis face the same problem.

In the meantime, the Conservative movement grows by leaps and bounds. But where is it leaping? Dr. Sklare does not venture to reply. He merely concedes that Conservatism has prevented "the complete alienation and religious disorganization of the East-European-derived Jew." Perhaps, he adds, it "will not rest upon this accomplishment but will come to play a new and as yet unforeseeable role in the Jewish life of the future." Let us hope so.

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Austrians Wish To Aid Israel

LONDON — A number of Austrian Christians, among them an experienced pilot, have volunteered to serve in the Israeli armed forces since the recent outbreaks on the Gaza frontier.

Some of the volunteers, according to The Jewish Chronicle of London, said they wanted to help Israel to defend her territory against Arab aggression. Others said they considered it their duty to atone for the crimes of the German people.

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"Out of these ten a hundred will grow, and out of the hundred a thousand, and ten thousand, and a hundred thousand and there will be a million!"

This was part of a speech delivered by Joshua Stampfer in Petah Tikvah on their first Seder night in 1878. The village, the first Jewish agricultural settlement in Palestine in modern times, had been founded a few months earlier. It took some time until they got the first 10 men for a minyan (the minimum for public services). They still lived in tents. The land was swampy, malaria-ridden. . . . But Stampfer had hopes and looked to the future.

Joshua Stampfer left his father's house in Hungary in 1869 with one dollar and a map in his pocket.

The story is told in M. Z. Frank's book, "SOUND THE GREAT TRUMPET," published by Whittier Books, Inc., New York, New York.

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WHAT FOODS THESE MORSELS BE!

READY - MADE MANDLEN CAN SAVE WORK DURING HOLIDAY SEASON

By SARAH LIEBER

Today there are only last minute duties to take care of before the balabosta takes off her workaday clothing. And with the donning of the yomtov finery comes a peaceful spirit. We are, in our women's way, preparing ourselves for the solemnity of the week so sacred and meaningful to all Jews wherever they may be, and whatever the condition in which they find themselves. This is

the annual stock-taking of the soul, too. And many a woman will do a little extra soul searching to find within herself the errors she has made that she may ask forgiveness of those she has offended. And so today, I must ask any of my readers who have any displeasure with any of the things I have written in the last year to forgive me, for I have never intended to step on any toes.

During the week we will all be serving our families and visitors the traditional yomtov maicholim. In our house there are always many guests at this season. It has always been a family custom to serve those who drop in some extra special sweets, usually home made. But in these days of busy lives and excellent bought products I always provide for emergencies by keeping a few boxes of professionally made goodies for serving and for giving. For example, the kosher bakeries sell excellent honey cakes. The candy makers have in recent years put up beautiful boxes of Rosh Hashana sweets. I was privileged to taste, in advance of the holiday, the delectable "petits fours" put up by Barton's, a parve treat impossible to make at home.

Other producers of sweets are selling fine tayglach, but you may wish to make them at home during the week. The recipe below gives directions for making your own mandlen, but you may use ready made mandlen and prepare the tay-

glach by cooking them in the same syrup and by the same method as the homemade ones.

TAYGLACH

3 eggs
2 cups flour, sifted before measuring
2 tsps. baking powder
¼ tsp. salt
¼ tsp. ginger or nutmeg
¼ cup chopped almonds
Beat eggs. Sift all dry ingredients together, and stir into the eggs to form a stiff dough. Knead on a lightly floured board about 2 minutes. Roll or pat the dough into a half inch thickness and cut into small squares, or roll into balls.

HONEY SYRUP

1 lb. honey
1 cup sugar
1 tsp. ginger
Bring honey, sugar and ginger to a rolling boil in a large pot. Drop in the dough, a few at a time. Reduce the heat when all dough balls are in the syrup. Cook about 20 minutes, using a wooden spoon to prevent boiling over. Turn out on a wet board, patting with the back of the wooden spoon to even the mixture. Sprinkle chopped almonds on top. Let cool, then cut into squares or bars. Be very careful not to get burned by the boiling syrup.

HONEY ORANGE CAKE

2 cups cake flour, sifted before measuring
¼ tsp. salt
½ cup sugar
½ cup shortening
¼ cup honey
2 eggs, separated
½ cup orange juice
½ tsp. baking soda
Sift together flour, baking powder and salt. three times. Cream sugar and shortening together until light and fluffy. Stir in honey. Blend well. Add egg yolks and beat until blended. Stir baking soda into juice. Add alternately with the flour. Beat after each addition

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until smooth. Beat whites of eggs until stiff but not dry. Fold into batter. Bake in two greased and floured 9-inch layer pans 30 to 40 minutes at 350 degrees or until the top springs back when touched lightly. Put layers together when cool with jam, jelly, frosting or filling.

PRUNE AND RICE TZIMMIS

2 lbs. brisket of beef or short ribs
1 onion
½ large prunes, washed and drained
1 cup raw rice
1 tsp. salt
¼ tsp. cinnamon
1 tsp. grated lemon rind
2 tblsps. lemon juice
water

Braise the meat until brown on all sides. Add the other ingredients in the order listed. Cover with cold water. Cover the pot and cook over moderate heat 30 minutes. Uncover, and add boiling water if necessary to prevent sticking. Shake the pot gently instead of stirring. Continue cooking over

moderate heat 1 hour or until the meat is tender. Remove the onion. Turn the mixture into a casserole or glass baking dish. Bake in a moderate oven, 350 degrees, about 20 minutes until the liquid has been completely absorbed, and the tzimmi is brown on top. Serves 4 to 6.

A Word To The Wives

When you dip the slices into honey tonight at your own family tables I hope you will include my personal wishes for a sweet year.

To all my readers and all their dear ones L'shona tova tickasavo.

May the year ahead bring peace, health and all good things to the world.

Happy New Year from Sarah Lieber!

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WOMEN'S
VIEWPOINT

By HELEN COHEN

In Old Days
Man Was Sheltered

There is a cartoon in the Sept. 10 issue of the New Yorker. An almost bare room contains a wife and two undernourished-looking children facing the father at his typewriter table. She is speaking, "Bernard, if you won't think of me, at least think of the children. PLEASE don't start another trilogy."

And in the Sept. 5 issue of Time magazine we find educator Thomas Molnar of San Francisco lamenting that the power and position of the intellectual "has never been less."

I don't know the exact definition of an intellectual (Molnar seems to equate him with a seeker of "disinterested truth") and I won't bother to look it up in the dictionary.

My impression is that America today expects its offspring to be intelligent and educated, to have if possible a college degree and to be interested in culture and the finer things of life. But along with this she expects them to become a financial success aided by their ability and learning.

JUST TO BE able to write a learned book is no longer admirable. To write that book and then to sell a million or so copies and cash in with a stage play and movie based on it—that is our hero today.

It wasn't Molnar, with his fine analysis of the situation, who made Time's cover. It was our own co-religionist, Herman Wouk, of whom we are justly proud. Wasn't he the author of the excellent tome, "The Caine Mutiny," and isn't he making millions (dollars, that is) on it?

(Don't be too put out, Author Wouk. Merely using you as an example to make my point.)

And that takes me back to the topic on which we've dwelt these past two weeks, the traditional pattern of study and book learning with which the Jewish male occupied himself his entire life, not just through the equivalent of a college education.

IF WE TAKE THE word of the researchers who compiled "Life Is With People," only that youngster who obviously was not qualified to be a scholar, a "Talmid Khokhem," inter-

rupted his education to go into trade or business—and a sad day it was for his parents. "The whole family awaits the decision of the learned man, especially the mother, because his opinion means a great deal for the future of her son..."

Among those "whose future is blocked" are orphans who cannot afford the tuition of the kheyder and who get "only the most elementary Hebrew and religious education. They also learn more arithmetic than is required in the study of the Law, the language of the country and as befits their humble life prospects, sometimes instruction in a trade."

Tsk, tsk, poor boy. Has to join the women in earning a living.

What do you women think of the position of the ladies in those days? And do you perhaps wonder which came first? Did the women work so that their men could spend their lives in the world of books, or did the men make a project of book learning because their wives were the breadwinners to begin with?

I wouldn't care to figure that one out, but I will take a stand on one thing. It seems to me grandma hit a fine balance in her relationship with her man. Our latest understanding is that the female is the sturdier of the sexes. Give a man worries and tension and overwork and before you know it, you've worn him out and find yourself a widow without a man.

SO THEY wrapped their precious male in cotton and protected him from the harsh, cruel world. They let him spend his whole life in the familiar, stimulating but unworried world of the classroom to which he was apprenticed as a toddler. Oh, some of his studies and discussion had to do with the realities of life but much of it was in the realm of philosophy, mysticism, the laws of a long-ago Israel and so on.

So if mama was the big wheel, the boss in the house and the breadwinner, while he spent his hours in his ivory tower, where did that leave papa? Strangely enough, his missus handled his ego just right. Long ago in the opening book of the Bible it had been written, "thy desire shall be to thy husband and he shall rule over thee" (Third chapter of Genesis) and that was exactly what mama let him do. No matter what her contribution to the family, papa

'TEEN TALK

HEY, KIDS! WE'LL BE GLAD TO ANSWER
YOUR PROBLEMS IF YOU'LL WRITE US

By JUDY PALLER

HI, 'TEENS:

With the New Year right around the corner, this is the perfect time to start a new feature—a feature for and about YOU! "Teen Talk" will be your sounding board of ideas, problems, viewpoints and just news. This is your chance to find out what Illinois 'teens think about interdating, what New Jersey kids do to raise money for their temple youth groups, what California guys and gals think about high school fraternities and sororities.

We'll talk about choosing a college, hobbies, planning a wardrobe and many more. We'll even share ideas on building self-confidence and handling those "Him and Her" problems that keep us going in circles.

Now, just to set the record straight—I am no expert. I'm just a high school senior who is right in the middle of all these situations, but I have a big circle of friends who are all concerned with the same things. I can give you their consensus and I'm sure that you and your friends will have ideas that you'd like to share with us.

WRITE ME letters about the things that are on your mind. Are you wondering about interdating? Would you like to start

a temple youth group? Are you having trouble convincing your parents that you are mature enough to make your own decisions?

Or maybe you and your gang have already found answers to some of these questions. The rest of us would certainly appreciate hearing about them.

We'll present your problems in Teen Talk—no names unless you say so—and tell you what the experts say about them. But the really important thing is what you Teens think about the problems. We all agree that no one can help you more than another teen-ager who has been through a similar experience.

TEN-TO-ONE THE biggest

question in your mind at this moment is "What am I wearing to Temple for the Holidays?"

At a gab session last week, the girls were envying the boys because clothes are no problem for them. As one girl put it, "Who ever notices what boys wear? The suit is brown or blue-grey or tan. The tie is either bow or four-in-hand. Big Choice! (I can feel those crew cuts bristling already!)"

Now if you're a girl in our town—you have to wear something different for each day of Rosh Hashana and Yom Kip-

pur. You may repeat on Sukkot and Simhat Torah.

A skirt and sweater dyed to match is high fashion this season. A winter cotton dress is good, and a tweed, corduroy or wool suit is ideal. A hat is a must if you want to be dressed in good taste for services. Small earrings and gloves add a finishing touch.

SPEAKING OF good taste, we agree emphatically that temple is not the place for your latest black taffeta creation, dangling rhinestone earrings, and evening makeup. Don't laugh! Look around in front of temple before services this year. There's bound to be at least one.

Clothes are important, I'll grant you that. But so many times, we are so busy showing off our own outfits and looking over the others that we forget why we came to temple at all. I'd venture to say that some of the boys and girls have never spent enough time taking part in the High Holy Days services to know what it is all about.

Please let me know how you and they feel about High Holy Days services.

Send your letters to JUDY, c/o National Jewish Post, 5023 N. Pennsylvania, Indianapolis, Ind.

IT'S THE TRUTH!

By SAMUEL DEUTSCH

(Copyright 1953 by Samuel Deutsch)

THE STORY OF Hannah and her seven sons had its counterpart in America, in 1595, when Francisca Carabajal, who was born in Portugal, was condemned to be burned at the stake in Mexico together with her children on the charge of practicing Judaism in secret!

ALTHOUGH NOBODY knows for certain the exact date when Moses died, the day for such observance is actually set for the 7th day of the Hebrew month of Adar!

THE "ULPANIM" schools in Israel for the rapid training of immigrants in the Hebrew language were developed—not by an Israeli, but by an American rabbi! Louis Shuval (Schwefel) adopted the "parrot method" for language training and has been responsible for thousands of newcomers to Israel to learn the Hebrew language in rapid time in order to become adjusted in their new land!

was the head of the house. Looked up to, deferred to, respected, feared.

Why? But of course. He was the learned one, wasn't he?

A modern maid, I don't recall who, but one who also earned the living for her husband, explained why she was willing to do so and also, perhaps, revealed what our grandmothers had in mind as they shouldered so much responsibility and hard work, "I make the livin' and he makes the livin' worthwhile"

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DEATHS

Moses Aaron Emanuel

ROCHESTER, N.Y.—Moses Aaron Emanuel, 77, a Hebrew educator who served with the Rochester Hebrew school and Temple Beth El here and, for the past 12 years, with the Hebrew academy in Miami Beach, died in Miami Beach Aug. 30. Mr. Emanuel was also associated with Jewish schools in Scranton, Pa., and Toronto. In his native Russia, he was an organizer of the Soma Barona Jewish Defense corps against Czarist pogroms.

Dr. A. M. Mamlet, 59

NEWARK—DR. Alfred M. Mamlet, 59, chairman and former nation. board member of the Essex County unit of the American Jewish Physicians committee, died Sept. 6. Dr. Mamlet was a former associate chairman of the Physicians division of the Essex county United Jewish Appeal and also an active worker in the Israel Bond drive. He was chief of otolaryngology at Clara Maass Me-

morial hospital, a staff member of five other hospitals, and a member of the New York Plastic Surgery society.

Ludwig Goldberg, 79

LOS ANGELES — Ludwig Goldberg, the founder of the first Hebrew school in Worcester, Mass., and also one of the founders of the Zionist organization there, died here Sept. 2. In 1939, Mr. Goldberg took his wife and son to Palestine. He lived there 14 years. Since moving to Los Angeles, he has been active in community and Zionist activities.

Mrs. Aline Bernstein

NEW YORK—Mrs. Aline Bernstein, 74, who designed both costumes and settings for Broadway plays, died Sept. 7, after a long illness. Mrs. Bernstein studied to be a portrait painter, but became interested in dramatic experiments at the Henry Street Settlement. She built her early reputation on 1927 designs of sets and dresses for "The Dybbuk," "The Little Clay Cart," and "The Grand Street Follies." She later designed for "Reunion in Vienna," "The Animal Kingdom," and "Regina," among others.

Louis Mass, 74

HARTFORD—Louis Mass, 74, a tailor who was active in many Jewish organizations here, died Sept. 3. He was president of Congregation Bes Israel on Barbara st., and held many other offices there before his election to the presidency two years ago. Born in Poland, Mr. Mass came to Hartford 36 years ago.

Miss Viola Leventhal

BOSTON—Miss Viola Leventhal, 58, formerly educational director at the New England B'nai B'rith Anti-Defamation league office, died Aug. 27 at Beth Israel hospital. Before working for the league, Miss Leventhal was chief of the New

Critic of Scrolls
Picks Up Support
From Scholars

DETROIT—The contention that the Dead Sea Scrolls belong to the medieval period and not to the pre-Christian era, long advanced by Dr. Solomon Zeitlin of Dropsie college, editor of the Jewish Quarterly Review, has gained support from at least two other scholars.

In a letter published by The Jewish News here Sept. 2, Rabbi Mortimer J. Cohen of Philadelphia backed Zeitlin's stand that the scrolls were written by sectarians in the medieval period. A similar viewpoint also has been expressed by Dr. G. R. Driver, Magdalen college fellow and professor of semitic philology at Oxford university, England.

In a 50-page brochure, "The Hebrew Scrolls from the Neighborhood of Jericho and the Dead Sea," Dr. Driver develops his thesis that the scrolls were produced somewhere between 200 C.E. and 500 C.E. He regards the later date as probably more nearly correct.

Professor Zeitlin who, up to now, has been conducting almost a one-man crusade questioning the antiquity of the scrolls, will continue his attack in the second portion of his analysis in the October issue of Jewish Quarterly Review. His article, "The Propaganda of the Hebrew Scrolls and the Falsification of History," charges the scrolls with being "worthless for Jewish history." He states the \$250,000 price paid for them by the Hebrew university is "exorbitant."

HEBREW PLAYS PRODUCED

JERUSALEM—Four Hebrew plays were produced during the theatrical season this year, as compared with seven or eight in the last two or three years.

England Wage Stabilization section of the National Wage Stabilization board. She had been active in various Israel causes.

THE DIGEST OF THE YIDDISH PRESS

Camp Phenomenon
Seen Worthy of Study

by Rabbi Samuel M. Silver



About 300,000 Jewish children spend part of their summer in camp, according to an estimate made by Asher Penn, Day-Forward writer, with the aid of the camping department of National Jewish Welfare Board. Penn wonders why more has not been written of this typical Jewish-American phenomenon.

The JWB guesses that there are in the U. S. 1,000 Jewish camps, divided into three categories: 1) 250 private or commercial camps where the program has a Jewish motif; 2) 350 to 400 day camps run by centers and synagogues; 3) 300 camps for Jewish children but without Jewish programs. Penn credits the late Dr. Samson Benderly with pioneering in the use of summer camps for cultural purposes. Said Benderly some 40 years ago: "You can teach a youngster more Judaism in a few weeks at a summer camp than you can anywhere else the rest of the year."

'WOMAN' PROBLEM
TROUBLES TEL AVIV

The U. S. has had its debates about whether women ought to be allowed to read the Torah, occupy a pulpit, or serve as cantor. Now Israel has a "woman" problem, centering about Golda Meyerson.

Golda ran on the Mapai ticket for the city council of Tel Aviv. In the election, Golda got the most votes, many more than Israel Rokach, General Zionist who virtually had a monopoly of the mayor's seat. Actually, the councilmen elect the mayor and among the elected councilmen are three representatives of the religious bloc whose votes are crucial in deciding on the mayor.

The pietists are strongly disinclined to make a woman head of the city. They asked Mapai to get Golda to resign, but Mapai couldn't do that for fear of being charged with catering to the "clericalists." The man from the Aguda, extreme Orthodox party, would normally vote against the woman for religious reasons (Maimonides, among others, warned against female rulers), but he can't because the Aguda wants to serve in Ben-Gurion's cabinet. Finally, Aguda got secret permission to abstain from the town election. But Hapoel Hamizrachi, also Orthodox, learned of the agreement and became angered over the implication that it was expected to serve as the Aguda's "Shabbos Goy."

The discussions go on and in the meantime, writes the Day-Forward's D. Flinker, Golda Meyerson can understand why

devout Jews thank heaven regularly that they are not women.

NOBEL PRIZE

FOR JOHN FOSTER?

Said a Forward editorial: If John Foster Dulles does bring peace to the Middle East, he deserves the Nobel Prize.

EINSTEIN'S GOD
STIRS DEBATE

Chaim Lieberman, devotee of Orthodoxy who writes for the Forward, devoted two columns to prove that the late Albert Einstein was a religious man who believed in God. The columns prompted I. Astrinsky, a reader, to write a letter to the editor declaring that whereas what Lieberman wrote was true it was also true that Einstein's God concept was not Lieberman's. Added Astrinsky: I am very much afraid that were this nation in the control of Lieberman and his ilk, Einstein would be excommunicated on the grounds of godlessness.

WHO'S DULLES

WARNING? HIMSELF?

In commenting upon the Dulles' statement that the U. S. would take a stern view towards any Big Power which supplied arms to the Arabs, the Freiheit, apologist for Soviet Russia, asks sarcastically: Is Dulles threatening himself?

BOND PERSONALITY
REFRESHING CHANGE

The Israel Bonds organization has brought a refreshing personality from Israel: The commander of the military service program of "Chen," the women's army. She is Col. Dinah Werth, long-time resident of Palestine who, with her husband, Dr. Rudolph Werth, served in the British army in World War II, in the Haganah underground during British rule, and then in the Israeli armed forces. She is a graduate of the Sorbonne. (Day - Journal.)

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THE EDITOR'S CHAIR

M. Z. FRANK'S book is out. "Sound the Great Trumpet" is a unique book because it combines the fortunate faculties of entertaining you while it informs you.

This is a special attribute which is not true of too many books published in the Jewish field today.

You don't have to be urged to read "Sound the Great Trumpet." You'll read it with pleasure and like it, and it'll give you a clearer picture of Israel today than all the reading you could possibly do up to certain limits.

The book tells you how Israel was developed through the eyes of those who pioneered there. It's a compilation of writings most of which have never been translated into English before, by the hardy band who went there in the 1880s as the first aliyah (wave of immigration), the second aliyah 1904-14 and the third aliyah after World War I.

I READ PARTS of the book in manuscript form, and I know that M. Z. will forgive me if I say that the poorest pages are his explanations. This is no criticism of M. Z.'s prose ability, for which I have great respect, but it is high praise for the stirring prose of those who detailed their experiences, some in fiction and some in autobiographical form, while they were developing a desolate, barren marsh land into a modern, democratic nation.

I predict a large and continuing sale of the book.

M. Z.'s book gives me a chance to expatiate a little on The Post's staff of columnists. We all tend to take things for granted, yet it does us good to stop every once in a while to consider how over the years The Post has built a staff of columnists, all of whom are exclusive with us, which could well grace a metropolitan daily.

IN ADDITION TO M. Z. Frank, you have a coterie of top writers and analysts like Carl Alpert, (I Think As I Please), Meyer Levin (Books), Dr. Milton Saffir (The Family Psychologist), Sarah Lieber (What Foods These Morsels Be), Helen Cohen (The Wom-

en's Viewpoint), Anita Wincelberg (Report from Hollywood), Rabbi Sam Silver (Digest of the Yiddish Press), N. Pearlroth (Names), Joe Gale (Music) and George Vass (Sports).

These columnists give The Post a personality, and each makes a contribution to the general contents of the paper which gives you the kind of reading you've enjoyed over the weeks and years.

Papers are not built up overnight. It takes years for a paper to mature. We're far from being the kind of paper we some day hope to be, but as you see from this one achievement in lining up these top columnists, we've made considerable progress.

WE'VE BEEN flooded with replies to our request for someone to do a children's page for us.

When at first about a dozen people applied, we thought we'd write each a polite note, excepting of course the one whom we'd choose to do the page. But then when the number mounted each day, we decided that the only way to answer and still keep up with our other work, would be through this very chair where the original invitation was extended.

We're not too definite in our choice yet, although there's one person whom we'd pretty well agreed would be the best to do the page.

We'll make the announcement soon.

Meanwhile in this issue you'll see the first teen-age column. We think we've really made a fine addition to the reading matter in The Post with this column, and we have an idea that just like Helen Cohen's "Women's Viewpoint," the men (and not only the young men) will read it more avidly than the youngsters.

FREEDOM OF THE PRESS

BUSY RABBIS HAVEN'T TIME TO ANSWER CRITICS' BLAST

Letters must be typed or printed clearly, double-spaced, on one side of the page only, and should be no more than two pages long. Only letters bearing the writer's signature and address will be printed. The Post reserves the right to condense letters. No material submitted to The Post will be returned unless accompanied by a self-addressed, stamped envelope.

• Editor, JEWISH POST:

In the Friday, Aug. 5 edition of The Post, there was a letter which was signed only Q.R.L. and which contained such irresponsible and irreverent statements that I felt a retaliating reply was due.

At 6:30 a.m. I visited one rabbi's home to plead with him to answer those uncomplimentary statements leveled against the rabbinate and rabbis. The rabbi was not home, but was at the morning minyon. I felt that what he was doing was more important than answering Q.R.L.'s bitter letter.

I went to another rabbi's home at 8:30 a.m., hoping to catch him at breakfast before he left for the day. His wife informed me that he had left 15 minutes earlier for the city hospital, to make his daily visit to a little boy who has been bedridden for two months and has little chance of ever returning home. When I asked her if I could speak with the rabbi when he would return for supper in the evening, she gave me a long look, accompanied by a short laugh, and said she'd like to make an appointment herself to see him at a definite supper time.

The position of the American Jewish Committee and the United Jewish Appeal, representing on one hand a segment of the United States Jewish community and on the other the great central part of the community itself, on the question of emigration from North Africa to Israel seem to be diametrically opposed.

The UJA is embarked on a campaign to secure funds with which to move 10,000 Jews from Morocco in the next two months. It has through this drive and through its other current activities committed itself to the proposition that the quicker the Moroccan Jews who wish to go to Israel can be moved there the better for all concerned.

The American Jewish Committee, however, seems determined to defend its position that North African Jews should continue to live in North Africa. This seems to be a doctrinaire position, which the Committee is determined to maintain.

First eye-witness reports from representatives of the Joint Distribution Committee confirmed the death and destruction visited on North African Jewish communities in the recent riots.

It makes a difference whether the death and violence were directed specifically at Jews, as would be true in a pogrom, or at non-natives, as in the case in Morocco and Algiers, but the end result is the same—death and violence.

A closer look at the positions of the American Jewish Committee and the UJA may reveal, however, that there is

not such divergence in their views as seems at first glance.

The UJA has never said that all Moroccan Jews should be transferred to Israel. The American Jewish Committee has not stated that no Moroccan Jews should be moved to Israel.

The proposition the AJ Committee is defending is that Jewish communities should not be closed out by mass exodus. This is a valid proposition, other conditions being equal, but those who hold this viewpoint, as also those opposed to it, too, should be willing to shift with changed situations.

If it is true that semantics are responsible in part for the divergent views, then there should be a joint declaration by the two agencies before the UJA campaign is made to suffer.

The UJA is the one great instrument the United States Jewish community has forged as a result of the Hitler holocaust. It is a great step forward in unifying the Jewish community. Supporting it are not only the Reform, Orthodox and Conservatives, but also the Zionists and the non-Zionists, and even presumably a large proportion of the anti-Zionists.

If the positions of the UJA and the AJ Committee are in fact irreconcilable then smoothing it over will only delay a confrontation. But if the two positions are not really opposed to one another, and differ only in degree, and do have a common ground, then the one sane move is to get together and resolve the matter on the best basis possible.

NEEDED: CONFIDENCE

The Jewish year just ended has been a good one for the American Jewish community.

Not only was progress made on the road to maturity of the great American Jewish community, but the conviction is slowly spreading that the United States Jewish community is not only on its way out, but perhaps has an appointment with destiny.

Twelve months are too short in which to measure developments which normally do not see their fruition often for decades and even centuries.

Yet what 10 years ago was a wistful

hope in the minds of a few people—that the United States Jewish community could possibly become a creative Jewish community—can reach such proportions that the first signs of a real movement—no longer just a hope—can be discerned.

What the United States Jewish community needs now more than anything else is self-confidence. When it has some faith in itself, and when the days of the headlong flight from Judaism which characterized the United States Jewish community 30 years ago have been forgotten, the pace will be quickened in the development of all areas of Jewish life in the United States.

write a letter to the editor in answer to the insulting one in The Post. One rabbi was in the midst of an interview with a mother of an unwed pregnant daughter who, because she was not a member of any congregation, didn't want to come during office hours and visited him in his home at 10:30 p.m. Another rabbi was at the local mental hospital conducting a religious service for the Jewish patients. Another rabbi was teaching a young woman who wanted to become a Jewess.

I could go on and on. Suffice it to say that not one of the rabbis that I tried to get had time to write in defense of himself. That is why, Q.R.L., you may find your letter unanswered.

The non-Jew who believes that Jews have horns is usually one who has never seen a Jew. There are about 1,400 rabbis in the United States and about 5 million Jews. It is quite possible, Q.R.L., that you do not know what a rabbi really is.

(MRS. ALBERT) S. LEWIS
Haddon Heights, N.J.

Post 'Indictment' Seen Unwarranted

• Editor, Jewish Post:

Both as a public relations practitioner and as one who spent ten years working professionally with Jewish youth, I cannot agree with your terrible indictment (JP, Aug. 26, '55)

of our young people for failing to support the exemplary program of the American Jewish Society for Service. Nor will I accept Rabbi Isadore Hoffman's statement that "Jewish youth, unlike the Quakers, has lost the spirit for personal service for community welfare."

The records of a number of our national Jewish youth organizations are replete with examples of the inspiring way that our youngsters respond to calls for service, provided they understand and accept the need.

To create understanding and obtain acceptance requires both funds and skill in presentation. If the American Jewish Society for Service has failed to attract sufficient young people to its work, I am certain that the failure lies in these areas rather than in our youngsters themselves.

Rabbi Hoffman, whom I have met and admire, flings a challenge at all of us, which I for one would like to pick up. Given money and public relations direction, I say that the American Jewish Society for Service will attract more young people than it could conceivably absorb over the next few years.

On a volunteer basis, I am willing to work with the American Jewish Society to prove that your terrible indictment and Rabbi Hoffman's statement of gloom and doom are entirely unwarranted.

And I am sure that there are many others willing to do the same.

HARRY E. BRAGER
Washington, D.C.

the Jewish Post



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FREEDOM OF THE PRESS

YOUTH ALIYAH'S POLICIES
ON MOROCCANS OUTLINED

● Editor, Jewish Post:

I wish to refer to a letter of Mr. Isaac Elmaleh, who signs himself "Member of the Executive of the Casablanca Jewish Community," which was published in the 15th July issue of your paper under the heading "African Jews Ill-Treated in Israel, Charges Reader," and also to your editorial "Investigation Needed" published in the 22nd July issue.

I do not feel called upon to enter into an argument with the writer of the letter, who is well-known to me as a person who, for the past few years, has used slander and trumped-up charges to create confusion and disunity among the Jews in Morocco in order to destroy their confidence in the various bodies in Israel dealing with their immigration and settlement. I am certain that his general accusations will be dealt with by those concerned with those charges, but I wish to take this opportunity to deal with that part of Mr. Elmaleh's accusations which concerns Youth Aliyah.

It would be incorrect to infer from what Mr. Elmaleh states that Youth Aliyah is in charge of all children arriving in Israel from Morocco. As you surely know, Youth Aliyah accepts children and youth into its care only after a very careful examination of the family's condition, the need for separating the child from his family, the social and economic environment of the child, and his individual problems. Furthermore, Youth Aliyah accepts only children and youth who are within certain age brackets. All the procedures for the acceptance of children into our framework are constantly evaluated by the Management Committee of Youth Aliyah, in which all religious bodies concerned with this work are fully represented.

I would like to add one thing—the selection committees deciding on the placement of the children are composed equally of representatives of religious and non-religious education trends. In fact, the assistant director of our office in Morocco represents the religious trend. The decision of the selection

committee is recorded in a written agreement with the parents, and this decision cannot be changed by anyone without previous consultation with the parents. Even after such assurances, mistakes can occur, and they do occur, but they are certainly not a reflection on our policies.

From this it follows that the dimensions of Mr. Elmaleh's allegations have to be reduced to their real proportions.

Youth Aliyah is fully aware of the fact that more young people from North Africa accepted into its framework come from a religious or traditional family environment than did in the past three years of Youth Aliyah's activities with children from other countries. This awareness has reflected itself very clearly both in this Organization's policies and practices. It should be noted that more than half of Youth Aliyah's budget for 1954-55 has been spent on religious education, and the relative number of youth receiving a religious education in Youth Aliyah is higher than their counterpart covered by the educational system of the State. This is a significant fact.

It would be futile to repeat here the unsavory story of Mr. Elmaleh's public activities in connection with his "missionary" fight for the souls of Moroccan Jewry. Only a year ago he distributed pamphlets in Morocco stating that thousands of children received by Youth Aliyah had changed their religion and left the faith of their fathers. The absurdity of this statement surely does not require refutation.

When I visited Morocco a year ago I agreed that every child would be educated in accordance with the wish of his parents or guardians. There is nothing new in this for during its 20 years of existence Youth Aliyah has strictly adhered to this principle. During my visit I met the rabbis of Morocco who agreed to this principle. I could not possibly undertake to give a religious education to every child coming from Morocco because such a thing would not be within

my authority and would be a gross disregard of one of the most basic principles of human freedom—freedom of choice.

About a month ago Mr. Elmaleh visited my office in Jerusalem and presented me with a letter full of complaints. Also present at this meeting were the chairman of the Moroccan Immigrants' Organization and the chief supervisor of religious education in Youth Aliyah, and all points contained in this letter of complaint were proven to Mr. Elmaleh to be unfounded; he readily admitted the correctness of my clarification, so much so that he requested me to return his letter to him. This meeting ended in an atmosphere of mutual understanding.

I have demanded time and time again that if charges of such a serious nature are made they should be supported by specific data, and I have agreed to investigate each case personally, if Mr. Elmaleh or his "backers" would hand over to me a list of children who were promised religious education and who were not given it. I again challenge Mr. Elmaleh, not to hide behind generalities but to specify his charges. I doubt if he will have the courage to admit that he is not interested in clarifying the matter but is bent on continuing his base and undignified campaign of slander.

Mr. Elmaleh assured me of his fullest cooperation before he left this country, but immediately afterward he embarked on a new campaign using his well-known methods of unspecified accusations. I wish to assure you and your readers that we do not identify religious Jewry in Morocco with Mr. Elmaleh, for it would indeed be

USE OF ISRAELI TEACHERS
NO LONG-RANGE SOLUTION

● Editor, JEWISH POST:

As a student in a Hebrew teachers' seminary, I found your editorial "The Only Solution" (JP, Sept. 2, '55) quite provoking.

As any teacher in the Jewish field can tell you, unfortunately, the only merit of most of the "imported" teachers is the fact that they are Israelis. Certainly, you would expect more from your child's English teacher than just being able to speak the language and a knowledge of popular songs and dances.

You say: "It will be important that the teachers who are imported are not disgruntled individuals who want to escape the hardships of Israeli life." Let's be realistic. What other kind do you expect to get? No ardent halutz is going to come running to America, and for the idealistic Israeli teacher there's as great a teacher shortage in Israel as here.

As for the arrangement you suggest—that the condition be that they return after three years—what school in dire need of teachers would push such an arrangement?

The "solution" is only an un-subtle means of shirking our responsibility to support our own Hebrew teachers' colleges.

A discouraging thing to believe that such a man expressed the spirit of the community of which he is only a self-appointed speaker.

MOSHE KOL,
Member, Executive
of the Jewish Agency
Jerusalem.

There are several reasons reasons why they are not supported.

Many of the schools are religious, something most of our "liberal" Jews are quite unenthusiastic about, if not definitely opposed to. They fail to realize that, generally, the only part of our youth idealistic enough to go into teaching is the religious part.

Second, the principals of some schools have neither the time nor the money to advertise on a national scale, and conduct extensive campaigns for funds. But has the American demon, advertising, so possessed us that we think no institution worthy of support unless its name is plastered on every magazine page?

A technical reason for the teacher shortage is the fact that all-day teachers' seminaries are extremely rare. The attitude prevalent is that one can never be successful as a Hebrew teacher until he has seen the insides of a regular college. Would-be teachers are thus forced to attend both schools and, even if they are not entirely diverted to the more attractive secular fields, have to devote more time and energy to secular studies.

In conclusion, we cannot lull ourselves into neglecting the building of our own teaching resources by accepting anyone with an Israel passport to teach our children. The neglect will tell, and has already told in the present shortage.

SHEILA GOLDSON
Cincinnati.

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*All announcements, including Bar and Bat Mitzvas, Births, Cards of Thanks, Confirmations, Death Notices, and In Memoriams are payable in advance at the rate of 10 cents per word.

Miscellaneous 6

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Personals 8

Personals will be printed under this heading each week. Cost is 10 cents a word payable in advance. Those less than 35 words are payable at the minimum price of \$2.50. Extraneous words and phrases will be deleted.

ALL ALONE, handsome, intelligent gentleman, single, 29, 6 foot 2 inches, 185 pounds, wishes to meet personable attractive young lady from well-to-do business family. Will relocate. Apt. 19-A, 1318 Commonwealth Ave., Boston 24, Massachusetts.

MAN, 26 years of age, 5 feet 5 inches tall, steadily employed, desires to meet religious girl. Shomar Shalom, Dept. 716, P.O.B. 1633, Indianapolis 6, Indiana.

Personals 8

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Positions Wanted 9

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Hebrew Teacher

Experienced and licensed Hebrew teacher, with excellent references, seeks a teaching position. Can also serve as baal tefillah and baal koreh. For details, write Bureau of Jewish Education, 746 N. 2d St., Milwaukee 3, Wisconsin.

Rabbi

Ordained, college graduate, dynamic speaker, organizational abilities, experienced in each area of rabbinical and congregational work, wishes a congregation, offering a promising pulpit. Dept. 2056, P.O.B. 1633, Indianapolis 6, Indiana.

Positions Open 10

Youth Activities
Director

Youth activities director for a Midwest Jewish community, vicinity of Chicago. Must be a graduate social worker with Jewish Center experience. Dept. 2060, P.O.B. 1633, Indianapolis 6, Indiana.

Positions Open 10

Cantor-Teacher
Torah Reader

Wanted by Conservative congregation in capital of a Central American country. Applications should indicate data on background, experience and references in first letter. Applicant should have some knowledge of Spanish. Dept. 2057, P.O.B. 1633, Indianapolis 6, Indiana.

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Qualified cantor-teacher for leading Orthodox western New York congregation. Write qualifications, salary expected. Dept. 2059, P.O.B. 1633, Indianapolis 6, Indiana.

Field Workers

Full-time traveling field workers for Zionist youth-serving group in Midwest and New England. Single men preferred. Must have Zionist background. Dept. 2061, P.O.B. 1633, Indianapolis 6, Indiana.

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NAMES IN THE NEWS

NEW AMERICAN THANKS HIS COUNTRY
IN A DELIGHTFULLY FRAGRANT WAY

MARCEL MAX VASSEN, 73, a refugee from Hitler and former French underground fighter, has a new way to aid his adopted country—he blends exquisite perfumes for charity. So far he has helped the Men's club of Mt. Sinai hospital, Hadassah, B'nai B'rith and the 1939'ers, a club of immigrants to the U.S. A former German industrialist, Vassen escaped from Hitler and went to France where he learned the perfume business. He used forged papers and was an undercover agent for the resistance. After the war's end he obtained a visa for the U.S. and has been in Los Angeles since 1948. Vassen still wanted to do something for his new country so he devised his scheme of making up the perfumes he learned to concoct in France. He puts the delicate fragrances in one-dram bottles and gives them to charitable organizations for resale and welfare work. An office is maintained in Beverly Hills and there he manages his perfume for charity.

Better Late . . .

More than 10 years after his death in action, a Jewish airman has been awarded the rank of second lieutenant. President Eisenhower recently signed a Congressional resolution posthumously conferring the commission on **Seymour Richard Belinsky** who was killed in action Dec. 27, 1944, when his plane was shot down over Bastogne during the Battle of the Bulge. His commanding officer had recommended Belinsky, who was 23, for a commission 11 days before his death, but the recommendation was mislaid in the chaos of battle and was not forwarded before Belinsky's death. Both houses of Congress approved the resolution for the posthumous award after its introduction by Rep. Victor L. Anfuso (D-L.N.Y.).

Names In Review

Rabbi Milton H. Pollin, Cheyenne, Wyo., has been appointed by Gov. Milward L. Simpson to serve on the governor's committee on refugee relief . . . Spiritual leader of Congregation Rodfei Sholom, San Antonio, Tex., is **Rabbi Rafael G. Grossman** . . . **Rabbi Abraham Altare** has been named spiritual leader of the Sephardim Social and Benevolent Circle of Greater Miami . . . **Rev. Alan D. Corre**, formerly of Manchester, England, has assumed his duties as spiritual leader of Congregation Mikveh Israel, Philadelphia . . . **Adath Israel**

Sunday school, Pittsburgh, has announced the appointment of **Rabbi Yehuda Roberts** as principal . . . **Rabbi Samuel Schaf** has been named associate director of the United Synagogue Commission on Jewish Education at the Jewish Theological seminary, New York . . . **Rabbi Naftali M. Langsam** has been named administrator of Torah Umesorah and **Rabbi Meir Belsky** will act as an educational consultant to schools in the New York metropolitan area.

Lon Ginsberg, 17, of San Antonio, has been named president of Aleph Zadik Aelph, boys' branch of B'nai B'rith . . . The West German Federal Cross of Merit has been awarded to **Adolph Hamburger**, a Jewish merchant of Nuremberg, in recognition of his work in rehabilitating the Frankfurt Jewish community . . . **Seymour B. Liebman**, Miami Beach attorney, has been elected president of the Southeastern Region of the ZOA . . . **Louis M. Rabinowitz**, industrialist and philanthropist, has been presented the first medal ever struck by the Jewish Theological Seminary of America for his "consistent and noble support of scholars and scholarship." . . . **David Aronson**, noted modern painter and art educator, has been appointed the first director of Boston university's division of art within the university's school of fine and applied arts.

SIDNEY STEIN has been appointed director of the American Jewish Congress in Michigan, Ohio and Indiana . . . The American Jewish Committee has named **Harold Kramer**, a former federal mediator, its Westchester area director . . . An 18-year-old college freshman, **Sharon Blanck**, from Vancouver, B.C., became the first Canadian to be elected international president of B'nai B'rith Girls at the organization's 11th annual convention . . . **Bernard Siegel**, former president of the Pittsburgh Senior Judaea council, has been elected president of the Western Pennsylvania region of Senior Judaea . . . Named general chairman of the 1955-56 combined campaign for American Reform Judaism has been **Benjamin H. Swig**, of San Francisco . . . A forest of pine and cypress trees in the Judean hills of Israel will be planted in honor of Pennsylvania's Gov. **George M. Leader** and his wife on behalf of the Pennsylvania Council of the Jewish National Fund.

So Near,
Yet So Far

JERUSALEM (JP) — For eight years two sisters who had not seen each other for 14 years lived within several miles of each other without knowing it.

Mrs. Rebecca Kamm wrote to the Missing Persons bureau of the Jewish Agency two months ago requesting help in searching for her younger sister, Rivka Kleinman, with whom she had lost contact 14 years before in Russia.

The bureau files showed that Rivka had been in a kibbutz movement in Lodz, Poland in 1946 and continued the search within Israel. Rivka heard of the search on the Agency's program several weeks ago and the sisters were finally reunited.

Tunis Jews Say
Jewish Agency
Blocks Leaving

LONDON — Two hundred Jews have signed a petition in Tunis alleging that the Jewish Agency is hampering efforts by Tunisian Jewry to emigrate to Israel.

The petition, according to The Jewish Chronicle of London, states that it is not the Tunisian government which prevents Jews from leaving, but the attitude of the Jewish Agency, which, in fact, results in adding to the difficulties of the intending emigrants.

Copies of the petition have been sent to the Israeli authorities, the Jewish Agency director in Paris, and the president of the American Joint Distribution Committee.

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EGYPT'S AQABA BLOCKADE
HIT BY BRITISH, ISRAELIS

JERUSALEM (JP)—Egypt's efforts to control the movement of ships in the Gulf of Aqaba on the southern approaches to Israel's port of Elath drew sharp fire this week from both British and Israeli sources.

A spokesman for the British foreign office said that the gulf is an international waterway, open to all ships of all nations. The fact that it lies within Egyptian territorial waters entitles Egypt to enforce control measures such as customs regulations and public health rules only, he added.

Michael Elizur, a spokesman for Israel's foreign ministry, said that under international law a strait was deemed to be a high sea if it led to a gulf or sea serving territories of more than one country. He said his view was upheld by the international community, including the United Nations Security Council.

PROMPTING the statements was the publication of new orders by Egypt to compel all ships intending to enter the Gulf of Aqaba to apply 72 hours in advance for Egyptian permission.

The Gulf of Aqaba is a branch of the Red Sea that touches the coasts of Egypt, Israel, Jordan, and Saudi Arabia. Its only navigable entrance is through a straight between Egypt's Sinai peninsula and Tiran island, a strait dominated by Egyptian shore batteries.

NO QUARREL over the rights of passage has as yet erupted, since Israel traffic has thus far been negligible. Only four or five ships have sailed to and from the Israeli port of Elath since the state was established seven years ago.

There was an incident this summer, however, when Egyptian coastal batteries fired at a British ship bringing Moslem pilgrims to the Jordanian port of Aqaba. The British took diplomatic action.

A more explosive showdown may be imminent. Before the recent Israeli elections, both Premier Moshe Sharret and Premier-Designate David Ben-Gurion said that Israel would uphold the state's right to develop and use the port of Elath, by force if necessary.

Synagog Solves
Seating Problem
By Using TV

EVANSTON, Ill. (JP)—What may be the first instance of extending participation in a religious program through the use of closed-circuit TV will take place at Beth Emet synagogue here during the High Holy Days.

Services being held in the main sanctuary will be beamed to 24-inch screen TV sets in two other rooms of the temple, permitting non-members of the congregation and non-Jews to participate in and observe the services.

Attendance at each of the twin services of the Jewish Holy Days season will thus be raised to a potential 1,750 persons. The main sanctuary seats 550 and the other two rooms seat 200 and 125 respectively. Each of the congregation's traditional services will be conducted twice thus doubling the total capacity.

JEWS ARE HITS

MOSCOW — Soviet Jewish entertainers have made smash hits with Yiddish repertory plays in theaters and public parks here this summer.

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